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The Baptist Record.

Integrity and Fidelity to the Cause of Christ

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THE BAPTIST RECORD

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EDITORIAL

NOTES AND COMMENTS

We note a pleasant call from Bro. A. J. Gray, of Shubuta, who reports well of the saints in those quarters.

About all the Presbyterians can say about Dr. Robertson, of Glasgo, whose sermon on baptism was recently in THE RECORD is that "he is not a good Presbyterian." Well that makes it so much the worse for the Presbyterians, for he seems by all odds to preach most excellent Bible doctrine.

And now a Chicago Episcopal preacher has found the answer of a good conscience, in being baptized into a Baptist church in that city. His search for the historical episcopate, ended just about where it always will, when pursued by a Christian man honestly and earnestly seeking after the truth.

The Deaf Mute Voice, the paper published by the faculty and students of the State Institution at Jackson for the education of deaf mutes, is issued weekly; priated by the pupils and is a very breezy, and readable paper. It is a great credit to the managers and the institution.

The correspondents of Rev. M. T. Andrews, late of Amite City, La., will henceforth address him at Hammond, La. Brother Andrews is now giving his whole time to the Hammond church. May the Lord make him abundantly useful and give him great success in his new field.

When ministers resort to doubtful expedients, even clap-trap sometimes, to draw the crowds, which they often do, it is a palpable advertisement of their inability to preach the truth acceptably. They would do well to study the methods of those preachers and pastors who draw the people with plain and strong gospel sermons.

Our First Baptist church is beginning to move in the way of procuring a successor to the lamented Bozeman. They are a strong body of fine people, have a good house of worship, well located, command a fine influence in the city, surrounding country and State, and should, by all means, have a strong man in the pulpit."

From a note from Bro. E. M. Schilling, of Smithburg, we learn of his recent bereavement in the death of his son. The young man was in his 18th year and was of good promise. He was however a Christian and left the most satisfactory evidence of his departure for the better land. Our sympathies go out to Bro. Schilling and his family in their great bereavement and sorrow.

We are grateful to the young men for a kind invitation to attend the fortieth anniversary of the Hermenian Literary Society of Mississippi College. There seems still to be a re-kindling of the fires of oratory that used to burn so fervently in the olden time, as this invitation card with its badge and motto—VERITAS ET ELOQUENCIA—lies before us. Would that we could be present, but we are yours, with great good will.

"Three big revivals in one year had gotten in so many unconverted people that the discipline of the church was low." That is what a brother says about one of the progressive churches in a neighboring State. Indeed, we should say that "three big revivals," in one year, after the modern, wild-cat fashion, would put the average Baptist church in an anomalous condition as to discipline.

The churches of Christ have nothing to gain from any sort of alliance with the world; but much to lose. A church needs to rise in spirituality and to grow in grace and the knowledge of Christ. To do this they need to "come out from among them and be separate," according to the divine command, and the Lord "will receive them." "They shall be like trees planted by the rivers of water that bringeth forth their fruit in its season."

FAITHFULNESS.

There can be no doubt that the great ocean catastrophe, the sinking of the North German steamer, Elbe, with her 330 souls of living freight, was attributable solely to the careless performance of duty, on the part of those who were on the watch, on one or the other or both of the colliding vessels. The shock came when nature was offering but few obstructions, in the way of fog, wind or waves to stop successful navigation. One proof of this evident carelessness as to duty is suggested by the fact that more than a score of great ocean steamers have come into the same port to which the Elbe was bound through almost unprecedented storms, fogs and adverse elements, and yet every one of them brought her living cargo safely through. Some of them were greatly hindered and delayed by baffling winds, and others by the breaking of their machinery in the storms; but notwithstanding all of the warring of the elements and the "irony of the fates," they came in—if not on time, yet in good shape and safely. "Why," do you say, "is it so?" Well, doubtless, mainly and practically because under the great stress of marine circumstances and internal dangers, every man on board of every one of them who had a duty to perform, was faithful to duty even in the minutia of its performance.

It has come about in these days that the heroes are those who are bold and faithful in the time of danger; but to our mind the truest and noblest of all heroes are those who are fearless and faithful to duty in the time of safety as well. The best and truest and safest men are those who are devoted to duty, a conscientious discharge of minute duty, first, middle, last and always. Such men are not so enamored of distinction and fame as to slacken their hand on the plodding plow of every day duty, to seek or watch or wait, for occasions to "do some great thing" and thus suddenly become great, nor too lazy nor too wicked to do right. Brethren, what this great country needs is not greater cities, greater railroads, greater factories, greater laws, nor greater wealth and greater glory, but greater faithfulness in our citizenship to the laws we have, to the conditions we are in, and to the possibilities that are before and above us. In supporting men for official and responsible positions and relations, we need to ascertain if they have correct principles and are honest in the maintainance and practice of them. If they are not to be thus trusted, then let them alone. The old Scotchman's motto is severe, but it is safest and best:

"I wouldna gie a copper black,
For ony man that turns his back
On duty clear;
I wouldna talk his word or note,
I wouldna trust him for a groat,
Nor lift an oar in any boat
Which he might steer."

Then, brethren, what our Zion, our Master's kingdom, needs on the part of His people is more distinct, careful and uncompromising faithfulness in all that relates to religious service, teaching, discipline and work. This should not be only in times of revival or great prosperity, or when the church has been threatened with a case of scandal, or when it has run down in morals or Christian activities, but at all times, even when the conditions and surroundings seem most propitious for spiritual health and prosperity. Remember the safety of the ocean steamer is as much dependent on the faithfulness of its custodians and watchers in fair weather as in foul, in the time of clear skies and light winds as in the nights of the blackness of darkness and when the tornado and cyclone are abroad on the vasty deep. We have no doubt many a good enterprise for the advancement of the cause of Christ has been balked, greatly marred and sometimes completely frustrated by the unfaithfulness, the neglect or the waywardness of those who were in the place, or should have been, of its main supporters. Satan has taken advantage of their indolence or indifference or willful neglect as watchers and workers, and got in his obstructions to the extent of what seems to be a triumph for himself and humiliation to the cause we love.

What shall we say, then, to these things? Well, just this: let the key-note of our song and the motto of our religious profession be, faith in Christ and faithfulness to His Word and service; and then sing that song and square our lives up to that motto every day, and all will be well. And may the Lord our God help us to be faithful.

FOR BRONCHIAL AND ASTHMATIC COMPLAINTS, "Brown's Bronchial Troches" have remarkable curative properties.

OUR FIELD GLASS.

Thanks are due to some kind friend in Meridian for a copy of the Weekly News of Feb. 28, containing a full account of the memorial services in honor of the beloved Dr. Bozeman. The entire brotherhood of the State is filled with sorrow at the loss of this good man and excellent preacher of Jesus. We mingle our tears with the sorrowing church and sorely bereaved family.——The last Journal and Messenger contains an admirable article on the mystery of pain, by Rev. James E. W. Cook, which would be of very great consolation to every afflicted and suffering child of God. Pain, though inherently an evil, is changed into a good, in bringing out and beautifying the best elements of character. It will be banished from heaven, because its ministration will not there be needed.——Some time since a converted priest, named Slattery, and his wife, a converted nun, were billed to lecture in Savannah, Ga. A mob of 5,000 Catholics gathered, and determined to prevent the lecture, and to kill the man. The police were unable to quell the mob and five military companies were called into requisition, to hold in check the rioters. Such is Roman Catholicism. "Watch the Catholics!"——It is gratifying to all lovers of freedom and of American institutions, to know that the recent Congress provided for the yearly reduction of appropriations to sectarian Indian schools, and to entirely do away with appropriations for these sectarian schools within five years. If nothing transpires to prevent, in subsequent sessions of Congress, this iniquitous alliance of the nation with the Catholics, will cease in five years. It should have been wiped out at once and forever.——The Baptist and Reflector mentions the fact, as cited by the Kentucky Baptist, that Hon. H. C. McCabe, candidate for governor, and Walter Trotter, Esq. candidate for attorney general, are besides being able men, prominent members of Baptist churches. It may be added that Hon. Wiley N. Nash, candidate for attorney general, and Hon. P. M., B. Walt, and Maj. C. of La Gripp Donald, candidates for ly all winter at Ebenezer church, La road commissioners, are both also working Baptists; all are men of eminent fitness for these places and are men of integrity.——There are a number of friends who are candidates now for county offices whom we would like to mention by name, but to mention all would be simply out of our power; and so only a few who are conspicious candidates for State offices can be mentioned.——Rev. J. M. Joiner, a Mississippi College man, goes from Elmo, Ky., to Jonesboro, Ark., as pastor. His excellent wife was Miss Mary Eager, of the beloved Eager family.——The Levering brothers, of Baltimore, have recently given $2,000 to the foreign mission board for the liquidation of the indebtedness of that board. Let every one of us ask ourselves the question: Have I done my whole duty in the matter of contributing for foreign missions?——Our thanks are due to President Venable for a copy of his excellent work, Baptist Layman's Hand-Book. We have given it an examination and do not hesitate to say that it is a book of great value to the rank and file of our people. Almost everything they would wish to know about matters of church government can be found in this book. The price is moderate, one dollar. Address Rev. R. A. Venable, Clinton, Miss.——The book of sketches, "Mississippi Baptist Preachers," will be ready for dilivery quite soon. The printers are putting on the finishing touches. Thanks are tendered to all who have kindly paid in advance. Their books will soon be sent to them post-paid. In the main, the portraits are good. Some of them were made from very defective photographs on tin-types which are of course not first-class. We have done our best to please all in the way of pictures, having had several made over which were not satisfactory.

See God's call in this paper and then look up last week's RECORD and read what was said under that head, if you have not already read it, and then pause and think—think deeply and earnestly, and then act as you think. "As a man thinks, so is he."

Dr. R. C. Burleson, president of Baylor University, Waco, Texas, says of The Texas Baptist and Herald: "It never stood on a more solid footing in the affections and confidence of its friends than to-day, and was never more worthy of Baptist support." Such testimony from such a source speaks volumes for that solid and worthy paper. We congratulate our friend, Brother Hayden, on his great and good work.

CHRONICLES.

L. A. D.

The Moody and Sankey meeting has engrossed the attention of our community for some days past. It will have begun before this article is in print. What is called the Sam Jones Tabernacle has been repaired and put in order for the occasion. Large results are anticipated, as it is a purely undenominational movement, independent of sectarian control—not having the semblance, even of a union meeting. Special rates are given by all the railroads to the 18th inst., and trains will be run to suit the convenience of visitors. The noted evangelists.

On the Lord's Day last the Rev. Mr. Holloman preached at the First church in the morning; a general praise meeting being held there at night—attended by most of the ministers in the city and an overflowing congregation. Pastor Guy filled his own pulpit at 11 a. m., preaching an excellent missionary sermon, after which a collection of about $20.00 was taken up for the Foreign Board. Pastor David preached as usual; in the afternoon conducting the funeral services of the infant son of Brother and Sister J. J. Blanks. Pastor Elliott has been much encouraged at Immanuel; having baptized the eldest daughter of Bro. H. N. McNair, Tuesday night. Pastor I. L. Stone reports increasing congregations, and favorable indications at South Side. The Sunday School at Highland has been changed to afternoon.

Thanks to Bro. G. W. Knight for his postal. We will not hold an Institute of any kind this month. There are several causes. About the first Sunday in April it is expected that a protracted meeting will begin at Forty-first Avenue church. Bro. Guy has secured the help of Elder J. J. White, of Alabama. If practicable the First church would like to commence a meeting immediately after the close of the Moody and Sankey services. The fifth Sunday meeting of the Bethlehem Association will be held all winter at Ebenezer church, Lauderdale county. Such meetings are a means of doing much good, both by way of information and development. This is what our churches need.

If encroachments continue, we will have no church music in the near future. In some congregations the operatic holds sway; in others the Sunday School and cottage meeting songs. The good old tunes of our fathers, though never worn our, are being neglected—many young people of the present day do not even know them. Soon, it would seem, we are to have no hymns, and even Baptist churches will be without any suitable for special occasions. Change is stamped upon everything; the songs in our Sunday Schools of twenty years ago have given way to new, though not better ones. It is getting time for us to "return to our first love," to "ask for the old paths." Progress is all right, but it should be "forward"—should be onward and "upward."

We take pleasure in publishing the following letter, though not so intended, for the information of any of our people who wish to buy any kind of good books at reasonable rates.

REV. J. A. HACKETT, Meridian, Miss.

DEAR BROTHER:—You have been kind to us, and I appreciate it. We have sold out our Retail Book Department, which was a hinderance, rather than a help in the line originally contemplated. We will now confine ourselves more exclusively to supplying books ordered, as this department will be continued to develop from the beginning. Our facilities are very favorable with publishers, jobbers and wholesale book dealers, to supply anything in the book line at lowest prices and in the quickest time. We will also be able to give attention, more than ever, to our publishing business, which has grown even during the hard times through which we have passed.

Yours as ever,
W. P. HARRY.

Louisville, Ky.

"Have you any work here that is a good help to devotion?" was asked by a stranger, of a pious salesman behind the counter in a religious book store. "O yes, plenty of them," replied the clerk, and handed him out a copy of the Bible. But the stranger turned away disappointed. Well, has it come to that, that the careful reading of the Bible is not with any Christian, a help, even the best help, to devotion? Alas, for such Christianity.

YOU TOO, BRETHREN.

DOCTOR ARROYO, Mexico,
Feb. 26, 1895.

Dear Bro. Lewis:—

Your good letter received. You, no doubt, are aware of the difficulty we, in Mexico, have to secure, on short notice, U. S. exchange. I will try to send you $10 April 1, if not before. Yes, I see no objection or difficulty in the way of having College Day in my church here."

J. G. CHASTAIN.

A "good letter" did he say? Yes, a "good letter;" a letter that asks a man to give money these "hard times" to Mississippi College. Is that a "good letter?" Yes, to such a Godly, noble-hearted man as Chastain it is a really "good letter." He knows, God bless him, what our "dear old college" has done for him, and what, under God, it has done for hundreds, yes, thousands, of our Baptist people all over the land.

Anything is good that helps us to do good, and I know that a chance to give some money, though it be but little, to help the college, is a chance to do good, for God's hand of help and mercy is in this work. Then, brethren, fall in! fall in! and let us, with Bro. Chastain and his Mexican mission church, make College Day a complete success. Now, when it is over and success is ours (for it is going to be), I want you all, boys, girls, brethren, sisters, Sabbath Schools, churches, pastors and superintendents to be fully able to truthfully and gladly say: "We did it." If you want to be pleasantly connected with a success in one of the grandest works ever done by Mississippi Baptists, now is your time. Not a word to discourage has come to me yet; letters and cards full of the most encouraging words come in every mail from such men as S. G. Cooper, A. J. Miller, John Thompson, W. L. A. Stranburg, W. W. Miller, J. G. Chastain, T. C. Schilling, J. J. Sumner, W. J. Derrick, J. B. Gambrell, S. W. Sibley and many others already mentioned.

Fraternally,
CHAS. L. LEWIS,
Agent Mississippi College.

The Fred Douglass memorial meetings in the North seem to have been mainly of the moderate reasonable sort, and to have

We are delayed in reaching our readers this week on account of a broken engine, which supplies the power for running our press and folder. Be patient, brethren, we are doing our best.

If anybody's sight is so elevated in this country that he cannot, and will not, see the danger, of the religious drift, let him carefully consider these extracts from a catechism used in one of the Anglican church schools in England:

"Are Protestant Dissenters in schism?

Protestant Dissenters are in schism, and their ministers, not being in the apostolic succession, have no authority to teach, and cannot administer the sacraments.

What do you mean by the forgiveness of sins?

By 'forgiveness of sins' I mean that Christ has given to His priests power to forgive sins in His name.

By what means are sins forgiven?

Sins are forgiven chiefly by the sacraments of holy baptism and penance.

How does the priest forgive sins?

The priest forgives sins by the power of God when he pronounces absolution.

What are the words of absolution?

The words of absolution are: 'I absolve thee from all thy sins in the name of the Father and of the Son and of the Holy Ghost.'

Is the holy eucharist only a sacrament?

The holy eucharist is not only a sacrament, but also a sacrifice.

What is the special office of a priest?

The special office of a priest is to offer the holy sacrifice and to absolve."

And while satan is thus leading the English people back by Rome into the pit, he is by other methods, new and plausible, leading many other religionists to meet them at the same point of final destination.

The new church house at Laurel is reported by Bro. W. S. Culpepper, the pastor, whose friendly face has just vanished from THE RECORD office, as nearing

"ON TO RICHMOND."

In 1861, when ravaging war had sounded in cannon tones her dread alarm, and men, both North and South, were rushing toward the field of the fray, men who wore the gray had for their watchword, "On to Washington;" then from beyond the Potomac came the response, "On to Richmond." These cries fired the blood and flashed the eye of many a brave man, and put iron into his nature and a dauntless determination into his heart, which, rather than suffer defeat, would lay its bleeding form upon the hard-fought field and pour out its life on its country's altar.

I notice the cry has already been sounded by a number of brethren in some of our papers, "On to Washington." Now, while that was once an appropriate cry to come from fired Southern hearts, and while it is largely a proper one now for Southern Baptists to sound out in view of the convention in Washington in May; yet I insist that it ought not to be the only shout, nor indeed the primary one.

These war cries have long since hushed into an eternal silance. Like many of the lips which spoke them, they sleep. The foemen have laid down their arms. Many of them now are neighbors and close friends. But for Southern Baptists there is a something to be sent and overcome. It is not at Washington; it is at Richmond. So let us raise the cry that was once shouted by hearts which beat beneath the bule, "On to Richmond." A $50,000 debt confronts us there. What shall we do about it? Let us away with it first and then we may cry lustily, "On to Washington." Let us send our contributions "On to Richmond" as fast as possible. Let them be sent by companies of tens, by fifties and by hundreds, until the foe is met on his own ledger-page, and conquored once for all. Let every pastor and every church raise the cry, "On to Richmond."

J. N. MCMILLIN.

Think of what an array of fine young men—nearly 240—now pre- for future usefulness at

GOOD NEWS FROM HAZLEHURST.

DEAR RECORD:—Last Lord's Day was a great occasion with the Hazlehurst saints. Bishop Pace preached, as usual, a soul-stirring sermon. At the conclusion, he announced that it was necessary to raise $760 to pay a church debt. The amount seemed large enough to take the breath of the congregation, but he knew his business. A short talk prepared the people for action. An "all-to-gether pull" raised $613.25, and brought the balance in easy sight. The pastor was happy. The people were in the spirit. Hard times were forgotten; the Master's cause was honored; the purse was reached; the heart was touched. One responded with its means, the other with its feelings of gladsome joy. But this is a great people, a great church and a great pastor and preacher. Great in giving, working and loving capacity. Great in desire to honor the Master and further his kingdom. It should be so. A Gray and a Lomax have gone in and out before these people, and last, but not least, a Pace now leads. The leadership has been, and is now, toward victory.

The church and town will be ready to completely take in the convention. Let them come without script or purse and see how it is that we will be such large winners in the transaction.

Can't THE RECORD man get around this way and take a bird's-eye view of us?

W. J. TAYLOR.

He is coming soon.—EDS.

We regret to learn of the feeble health of Bro. E. R. Freeman, of Corcicana, Texas, once so well and favorably known in Mississippi. It is pleasant to know, however, that he is improving. We hope soon to let his friends in Mississippi hear from him through THE BAPTIST RECORD.

WILL YOU HEARTILY HELP?

Two months for a mighty work! Will you help? This has been a year of great blessings on our mission work on the foreign fields. We ought in gratitude to God to

address

forward and pay off all indebtedness. Let every church and pastor take hold heartily and we can pay every dollar we owe. Many are doing nobly. Let not the movement fail because you fail. "Other heavy demands" on men or churches prove that they are some account. God has greatly blessed us as a people, notwithstanding our talk of hard times. We can and ought to come up in this great work which he has committed to us. I have sent a letter to your pastor asking him to present the work to you. I hope you will encourage him.

Let us observe in this month, as each sees best, a day of fasting and prayer; in humiliation, in faith, let us look to God for His blessings. We can—He will help us. We have plenty with which to honor our Father. Oh, that each of us, with heart of gratitude and love, will do our duty. Let us do this and leave unto God the rest.

Your brother in the work,
R. J. WILLINGHAM,
Corresponding Secretary.
Richmond, Va., March, 1895.

NICHOLSON & CO.'s problem. It is with profound regret, however, to the real friends of the negro that such seems not to have been the case in the South. They seem to have been made the occasion of some of the most unbridled heretical, not to say blasphemous, language and inflammatory of speeches. The Northern people generally see the negro problem in a different light from that of twenty-five years ago. But unfortunately for some of the negroes they have made no progress whatever along that line. It is all, however, in keeping with much of the teaching of the man whose death they memorialize. If he had had the mind and heart to grasp the true situation at the close of the war and set himself to lead his people out of their then condition of ignorance and dependence into one of intelligence, morality, industry and economy, instead of seeking to thrust them, as they were, into the body politic of intelligent society, he would have been a true benefactor and leader, and his people would have been far more advanced on the way to what they have never as yet attained, a perfect understanding with the other race. Let us hope that this needlessly knotty problem is nearing its solution, as the impracticable and frictional champions depart, and the people come more and more to see that time, nature, common-sense and grace are the only elements that can ever bring it to a wholesome and satisfactory issue.

Some months ago it will be remembered we printed a beautiful and expressive hymn entitled, "The Gospel of Song in Baptism," by Bro. L. E. Hall, of Hattiesburg, Miss. Since then that song has been copied in other papers in Mississippi and Texas. Also the pastor of a Baptist church in New York City had it printed along with the picture of a baptismal scene on card and used it in a baptismal service in his church in that city.

We congratulate Bro. Hall on the success of his excellent hymn, and hope he may favor us with others. We also wish to say, unsolicited, however, that Bro. Hall has had quite a number of copies of the song, along with its history and the circumstances that called it forth and the first use of it printed, and anyone can get one of them by writing to him at Hattiesburg, Miss., enclosing 5 cents. The money will go to help the new and struggling church at Nicholson to build a house of worship.

MINISTERIAL EDUCATION.

Brethren, sisters, friends, hear us! This is the 7th month of our college session. There are now twenty-five ministerial students here at Mississippi College and dependant on our Board for support. We need $95, at the very least, to carry them successfully through the remainder of this month; and $100, each for the 8th and 9th months of the college year. Our money is about all gone—not more than $15 now in our treasury. Many churches, associations, W. M. Societies, and individuals have contributed up to this time, and supported the work through the past six months of the session.

And we now beg those churches, who have made pledges to this work, and have not paid them, please pay them now. We beg our pastors to take collections for the work. We beg the W. M. Societies, and individuals who are friends of ministerial education, to help us now. Help us for the months of March, April and May.

Remember, dear friends, this work is entirely dependent on your contributions. If you send help, the young men will remain in college; but if you fail, then they must go home. Expenses have been reduced to the very lowest cost. Friends, help us for Christ's sake.

GEO. WHITFIELD, Sec.
Clinton, Miss., March 10.

The preachers' school, in connection with Mercer University, seems to have been a fine success. The reason that we do not have more such special concentrated efforts is because our people wont—they just won't, that is all. They certainly could if they would, and we know of nothing that is calculated to help a preacher more with a limited education and limited time to devote to learning. Six weeks or two months given to a few needed subjects in close application, with good teachers and leaders, would be without price.

See the announcement of Mr. R. E. Harris, of this city, in these columns, as a candidate for Treasurer of Lauderdale county. Mr. Harris is one of our best Christian citizens, faithful and earnest in all of his dealings and duties, and is entirely competent to fill the office for which he offers. Our people could do no better thing than to elect him.

"The Simple Story of How to Build an Electric Motor at Home" is the title of a serial now running in the Detroit Electrical Student." The story of how to build motor No. 2, and the battery to run it, told in language a child can understand, begins with the issue of March 2. Give the boys a chance. Electricity will be the biggest bread-winner of the 20th century. Perhaps your boy, if he gets a start, will make it his life work. The Student is a crisp little weekly for amateur students of electricity. One dollar a year. Five subscriptions will bring the sender castings and material for one motor, ready to be built, freight prepaid. Student Publishing Company, 33 Lafayette Ave., Detroit, Mich.

MISSISSIPPI COLLEGE DAY.

DEAR RECORD:—I desire to join with the brethren in expressing my hearty approval of the plan suggested by Bro. Lewis to make special effort in behalf of Mississippi College on the fourth Sunday in this month. I have been in the State but a little while, but long enough to feel a very deep interest in all our denominational matters. I somehow feel special interest in Mississippi College. I was not in the State when the question of removal was being agitated. Doubtless the zeal of some brethren has been weakened because that question was not settled according to their liking. But we cannot always have things our own way. If the mountain will not come to Mahomet, Mahomet should go to the mountain. Now that the question of removal seems to be settled, every Baptist in Mississippi ought to feel in duty bound to give the college his earnest support. State institutions, however thoroughly equipped and richly endowed, do not meet the wants of Baptists. Along with the literary training of our children, we must see to it that the religious feature is safely guarded. Hence the necessity for denominational colleges. Let us hope that the Baptists of Mississippi will, on the fourth Sunday, lovingly and earnestly rally to the support of our cherished institution of learning, and give it such a financial uplifting as will place it beyond peril.

W. G. CURRY.
Aberdeen, March 8, 1895.

CORRECTION.

DEAR RECORD:—In the issue of March 7, in the last paragraph of my article there is a mistake which I believe ought to be corrected. The sentence as printed reads: "Those who give, need not give more largely." It ought to be: "Those who give, need to give more largely." The clause following should begin with "and" instead of "but." I am,

Your brother,
J. N. MCMILLIN.

FIFTH SUNDAY MEETING.

The fifth Sunday meeting of the Oxford Association, will meet with Pilgrim's Rest church, Friday before the fifth Sunday in March, at 10 a. m. Let us have a rallying meeting. Look at the program in minutes and see what you are to write on. All the members of the executive board are expected to be present.

W. I. HAEGIS.

STONE COLLEGE.

Needing a partner, and the growing prospects of the college indicating a demand for such help, I will sell a half interest in the college and its belongings to any good school man at a reasonable rate. Correspondence on the subject may be opened at once.

L. M. STONE,
Proprietor Stone College.
Meridian, Miss., March 12, 1895.
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THE BAPTIST RECORD

CHURCH FINANCES AND THE HARD TIMES.

NUMBER THREE.

Through an oversight on the part of the printer, in the last sentence of the last article I wrote on the subject, the word IF was omitted. It should read: "* * * if more than one-tenth of our income would best honor God in other ways than by using it upon ourselves or our families, we ought to return more into his treasury." Hitherto I have urged from the standpoint that the tithing system, as it existed among the Israelites, was part of the law. But how is it incorporated in the law? Just as the institution of the Sabbath was. Lev. 27:30 reads: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." The tithe is (that is already belongs to) the Lord's; not shall he, as if giving a new commandment, but the simple fact is stated. When Abram returned from his pursuit of the captors of Lot, he gave one-tenth [illegible] Gen. 14:20.

When Jacob communed with God at Bethel, he promised to give the tenth to him—Gen. 28:22. Why was this the proportion in each case? It seems to point to a command beforehand, just as the fact that Cain and Abel brought sacrifices, seemed to point to some command of which we have no record. It was 500 years from the birth of Abram to the call of Moses, when God appeared to him in the burning bush. Hence, this system must have been in practice at least 400 years before the law.

Four institutions antedate the law; two of them certainly of divine appointment, and the other two equally so by fair inference, marriage; the Sabbath; sacrifices; the tithing system of giving. Christ did away with the offering of sacrifices, when he himself was offered up. Heb. 10: 11-14. But we still hold sacred the first and also the second, only observing the Lord's day instead of the Sabbath or seventh day, the proportion however is the same. Why should we not also hold the last as sacred? Why should we feel bound by the others and not by it? One enters he law as much as the other; herefore one was done away with much as the other.

What would be some of the result of adopting this plan of giving?

1. The treasury of the Lord would be full. This, it seems to me, is the most important. Instead of so much about the needs here [illegible] Word on other lines.

2. We would be growing in grace. It is a positive luxury to give. Alas, that so many are deprived of this privelege because they have not learned how to "abound in this grace also." It is a fact that those who are conscientiously giving of their substance on God's plan, are our best rounded Christian men and women, reflecting the Savior's lite more and more perfectly, developing rapidly in all Christian graces.

3. Our own cry of "Hard Times" would be hushed, and temporal blessings would abound. True, we might not have everything that our carnal natures crave, but we would learn to be content with what we do have, and "Godliness with contentment is great gain." But I believe our substance would increase; that the Lord would bless us. Is it any wonder that we do not reap a large harvest? Paul says: "He that soweth sparingly shall also reap sparingly; and he that soweth bountifully shall reap also bountifully." 2. Cor. 9: 6.

Solomon says: "There is, that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11: 24.

God says: "Bring ye the whole tithe into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of hosts; if I will not open you the window of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you happy; for ye shall be a delightsome land, saith the Lord of hosts." Mal. 3: 10-12.

The American nation is worshiping its idols—silver and gold. The Christian part of it is withholding the tithe from the Lord. Is it any wonder we suffer? We can never change these things permanently until we adopt God's plan. We may legislate and vote, and do anything else that seems to promise better times, but it is like a drowning man catching at a straw or a stick, when the lifeboat is near enough for him to lay hold of.

God invites us to prove him. Thousands have proved him on this very thing, and he has been found trustworthy. Mr. Kane of Chicago, who has himself practice this for twenty years, has spent much time collecting facts in reference to its working. His statement and question is, "My belief is that God blesses in temporal as well as in spiritual things, the man who honors him by setting apart a stated portion of his income to His service. I have never known an exception to this rule. Have you?" Of the hundreds of answers recieved, not a single authentic exception has ever been given. In some instances men had met with business reverses, but in almost every case it was said that they were recovering, and bid fair to be better off than before. (See, "The Lord's Exchequer," by Rev. Geo. F. Hall, Decatur, Ill., page 20.)

In my own experience I have yet to meet with the first man who was willing to give it up when once adopted. And, too, they were almost without exception, heavily in debt when they began to do it.

Brethren, I firmly believe that our present condition comes from lack of confidence in God. Man tells us to do thus and so, and we will get gain, and we do it. God says: "Bring the whole tithe into mine house and I will open the windows of my bounty, and pour you out such rich blessings [illegible] we do not believe him.

Let us throw aside all other means but God's, and see what the harvest is. But remember that harvest and seed time do not always come at the same season, and we must not expect to get the full corn in the ear before the seed has had time to germinate and grow and produce itself in the golden harvest. Above all, let us see that there is meat in the Lord's house whether we have any or not.

MARION.

AGAIN.

DEAR RECORD:—An occasional scratch from friends at home brings tidings that Jack Frost has been biting much down that way. Up here, at present, he is lying low, and the sun is shining genially every day. He has loosed his grip on the Ohio, and the liquid wave bears downward huge blocks of the vast bridge which so recently spanned from shore to shore. While the sun sank in the west this evening, Bro. Morris, the sweet singer of Mississippi (not of Israel) and a warm acquaintance of his, stood on the river's bank and saw the huge fragments as they entered the rapids and were tossed on the uneven waves. The thought came of a ship on the billowy sea without a rudder. And then of another ship—alas, they are legion—without a rudder sufficient to steer amid the rolling billows [illegible] money, a worshipping [illegible] so. Mr. Carley sent for a [illegible] Should it be of sufficie[illegible] to [illegible] I might tell of [illegible] took wings and flew away, and this is what makes it so sad. But would you believe it, I got married. Married! What a pretty word. But alas! A brother from Syria, who is a student with us, lectured on the customs of his people last Friday evening at one of the churches in the city in which he illustrated the parable of the marriage of the "Ten Virgins," and I was granted the happiness to play the part of the bridegroom and—that is all.

Quite a flurry with us recently about Sunday opening of saloons. Many see success written on the banner of right. It has long been the law to close the saloons on Sunday, but the law went to bed and to sleep, dosed by backboneless officers, till recently shook by one of "our boys" from Georgia. At his Sunday School mission he fought and closed some saloons and had the keepers of others fined for Sunday opening. He, in this, touched the spark from which the city became ablaze.

J. E PHILLIPS.

Louisville, Ky., Feb. 26, 1895.

OUR ST. LOUIS LETTER.

DEAR RECORD:—And through you I would address the brotherhood of Mississippi. It all came about so unexpectedly that I did not have time to tell you I was going to leave you, so you could weep. But this work here opened up before me, and called so hastily that I came instanter. That means that I am here, as editor and business manager of The American Baptist Flag. It is a national religious weekly, devoted to the upbuilding of truth and righteousness and to the opposition of wrong, and denunciation of error and heresies. We give no quarter to what is false or contrary to the Word of God. We believe Romanism to be one of the greatest curses to this free United States of America. It is the avowed, implacable, eternal enemy of religious and civil liberty, and counts hhypocrisy a grace, when it can be made to serve Rome. The devil, rum and Romanism, with all that herd with them, are our deadly foes. But they are not all. We have heresies and errors that are far less deadly, yet to be opposed. Then there are dangers in our own ranks that some may "come in unawares" and be leaders of wrong. We stand with our brethren to oppose these. Then the weak will need a defender. Here we are.

THE CITY.

It is magnificent. They say 600,000, and they must be right. It is both high and broad and packed between. Buildings high as trees, and street car tracks long as a short railroad. And they carry throngs of people. I go four miles from the office home. And the car goes three miles beyond me in the city. But I cannot describe as big a thing as this city.

TO MISSISSIPPI.

Brethren I did grieve over leaving you, and especially Oxford, one of the most delightful places I ever lived. But I tried to do one years' faithful work while there. I shall ever look with especial interest to see the progress of your affairs. You have a good State, if you only knew how to turn it to account. You will see it filled up directly with people who know how to utilize its advantages. You have as pure and peaceable Christianity as one would find in a day's journey. I am not sure if you have not a little overdone that feature. You are too peaceable. You have been cajoled into allowing that agitation is an evil. If Baptists allow that and live accordingly, they will deteriorate and other religious organizations will rise on their downfall Ours is a mission of contention. A faithful man wrote long ago: "Contend for the faith" after he had deliberated upon the subject. But those who thrive off of you will say oh, no! do not let us have any strife. Certainly! How considerate. That is just what the devil would say to every sinner. Don't get excited.

UNFINISHED WORK.

I did not get through with, "I can tell." Poor Bro. I. H. A., my very dear friend, will need to learn to read, as well as I to write. I accept his pleasant railing, and when I see he and Bro. Pace at Hazlehurst next July, I will give him a few lessons. I turned the unfinished job over to your "Field Glass" man and suggest that he establish a Bureau of Information. And I will refer all enquiries to him. But I suggest that it would be simple justice to compensate him for his work. You and him for that. I never thought of receiving pay. But all men do not have that turn of mind. Rev. L. S. Foster, D. D., of Senatobia, is my successor in office, with the title of president, secretary and general manager of the bureau. Always enclose stamp when you write.

THE TRACTS—WHY NOS. 1 & 2.

I supply all demands from this office for "Why They Did Not Join the Methodists?" And many have asked that I put my replies to Mr. Carley into a companion tract. "Why Mr. Carley was Mistaken." I think I may do that. If your readers would like to have it so, I should be pleased to have postal cards [illegible] with such flying colors one other time they ought to do something.

AT OXFORD.

I had a very pleasant visit with these dear people Sunday, the 17th of February. Bade them goodbye. They will not call a preacher yet.

O. L. HAILEY.

WHAT A REGRET.

Some people regret that they did not live in Moses' day and see the host crossing the Red Sea. Some regret they did not live in the days when Joshua led Israel across the Jordan and into the promised land. And some regret that they had not lived in the days of Christ, to see His miracles, hear His tender words, and witness His sufferings and death. But the greatest regrets are that Israel had not lived under the gospel in this day, so they could have kept those vineyards and olive yards which they cheated their brethren out of.

And those money changers (bankers) who Christ drove out of the temple, had they lived in our day, they could have, remained and gone on with their money speculation in the church.

And poor old Judas would not have fallen down headlong and burst asunder had he lived in our day; he would not so much as have even buried his nose, but in honor could have held his office in the church.

Poor unfortunate Ananias and Sapphira, had they lived in these days of intelligence and progress, they could have held on and kept as much of the money as they wanted, and told as many lies as they chose, and have organized a loan association and loaned their money at 75 per cent interest, or at 6, 8 or 10 per cent by making the total sum draw interest for 6 or 8 years, then sell the homes from under many poor people, thereby making to themselves great riches, and have retained their places in the church as successful people in business.

J. D. STONE.

PUSH IT ON.

DEAR RECORD:—I read with a great deal of pleasure the article written by Dr. J. W. Provine in last week's RECORD, and want to commend it to the more than eighty thousand Baptists of Mississippi.

I love Mississippi College for what it has done for the Baptists of our State; for what it has accomplished in Christianizing the heathen world, and for what it has done for me individually. T[illegible]fore I watched with a great d[illegible] interest the effort made to p[illegible] endow it, and thus put it upo[illegible] equal footing with the other [illegible] schools of our State. I rejoiced [illegible] what was accomplished, becaus[illegible] demonstrated anew what a h[illegible] the college had upon the deno[illegible] nation. How apprehensively I awaited the results of the reme[illegible] question, and how relieved w[illegible] I heard that the grand old col[illegible] had opened with the largest [illegible] tendance in a quarter of a centu[illegible]

I approved most heartily of [illegible] steps taken by the Board of T[illegible] tees in putting an agent in [illegible] field, who should give his en[illegible] time in raising funds and dr[illegible] ming up boys for the college. I believed then and believe now, that the right man was put in the right place when Bro. C. H. Lewis was selected for this position.

I was over at the college [illegible] Saturday, and when I saw [illegible] beautiful laboratory building, [illegible] its splendid equipment, both [illegible] the man who has charge of it [illegible] the ample apparatus provided [illegible] said to a friend: "If the people [illegible] our denomination could only [illegible] what Dr. Provine and this [illegible] ment have done for Mi[illegible] College, they would rally to [illegible] support and the collection taken up on the fourth Sabbath in Ma[illegible] would be sufficient to pay all [illegible] debtedness." Dr. Provine has made this department of the college, which was so long neglected, equal to that of any college in the State. We have been most fortunate indeed in securing the services of such a man as Dr. Provine, and we ought to show our appreciation by paying for the accommodations he has provided. No one can even visit his department and see him at work without catching the university spirit and desiring to commune more closely with nature and learn some of her hidden secrets.

Within the last five years the college has been partly endowed, the removal question has been settled, a new laboratory has been added which is the equal in every respect to any in the State; a University man has been added to the faculty; an active agent has been put into the field, and more and better students have been in attendance than during any five years in the history of the college. Surely this is a record of which every lover of the college may well be proud. Let us gain encouragement from this, and be determined that our college shall not suffer for the want of means, and that Bro. Lewis shall be made happy on the fourth Sabbath by receiving a contribution sufficient to meet all his immediate needs. This being done, let every Baptist who can, be at the next commence[illegible] Venable for an alumni banquet, to which every friend of the college in the State shall be invited. From such a meeting as this would go forth a spirit that will send to the college more than three hundred boys next session.

I am in favor of "Mississippi College day," Bro. Lewis, and of everything else that will promote the interest and welfare of my alma mater. I hope it will be a grand success. Sincerely,

J. C. HARDY.

SOME DREAMS I HAVE HAD.

DREAM NO. 1.

Some years ago, soon after the saloons were driven but of our town, I dreamed one night that some one said to me: "Prohibition will not last; it will not be long until there will be open saloons in the town of S. again." In my dream I said to him: "Sir, you had just as well undertake to fly over a mountain as to try to open a saloon here with these women organized as they are against the liquor traffic." And in my imagination I saw a great mountain and a man standing at its base flapping his arms in the vain attempt to fly over.

So far, dream No. 1 has come to pass.

DREAM NO. 2.

Being a pastor, I have been somewhat troubled of late because some of my members have been dancing. So a few nights ago I dreamed I was having a talk with some of the offenders, who seemed to contend that it was not wrong for Christians to dance. After calling their attention to the divine injunction, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus," I then proceeded to try to show them how ridiculous it is for Christians to dance. In my dream I seemed to say: "Suppose some one who had never seen nor heard of the modern country dance should chance to stop at a place where a frolic was under full headway. After hearing the fiddle and the promptings, and seeing the flying heels, he would conclude that a lot of crazy people had escaped from the lunatic asylum."

DREAM NO. 3.

I recently dreamed that I was in conversation with a prominent Methodist merchant on the subject of baptism. It seemed that I called his attention to several passages of scripture which prove conclusively that immersion only is [illegible] baptism, and that he proceeded to try to "explain away the scriptures," as they usually do on that subject. I then seemed to say to him: "If you were to see in your town paper that Bro. —— (a Methodist minister) had buried a number of believers with Christ in baptism, in —— river, 'because there was much water there,' how would you think he did it?" About that time I awoke.

I suppose if such a statement were to occur in a secular paper in any community where the people were at all familiar with the teachings of the New Testament, that every one of ordinary intelligence who read the statement would conclude at once that Bro. —— immersed them. And yet there are many who try to make the very same language, when used by the New Testament writers, mean something else; and that, too, in the face of the fact that the baptizing referred to in the New Testament was done by a Baptist preacher, as John evidently was, because the scriptures state emphatically that he was a Baptist and also a preacher. If a secular paper were to state that a Baptist minister baptized a number of believers in —— river, because there was much water there, every one would know at once that he immersed them. It is strange that some people will understand a thing when they see it in a newspaper, but will not understand it when they read it in the Bible. But I have enlarged somewhat on dream No. 3.

The last number of THE RECORD was excellent. Bro. Sample's criticism of the Sunday School superintendent who spoke lightly of dancing before his school, was very good. It seems necessary every few years for the pulpit and the religious press to speak out in strong terms against conformity to the world.

PASTOR.

Violet Nook, Feb. 16, 1895.

EVANGELISTIC.

Never have I encountered so much extreme cold and snow in evangelistic work as I have this winter; and seldom have I seen the power of God more manifest. At Jerseyville, Ill., we had a great meeting; nearly sixty by baptism and some of the oldest and hardest of the town. The pastor said there were twenty-five others who would join. The pastor, Rev. J. J. Porter, is a strong man and a noble worker.

Here at Stanford, Ky., we close a two weeks meeting tonight. The Holiness people had recently held a most exciting meeting. Two ladies had been sent to the asylum and the people were in bad conditions for a sober work. The Lord has wrought [illegible] A pa[illegible] Guide." [illegible] about the scarcity of money; this murmuring? Isn't it downright foolishness? Isn't there as much money in the world now as ever there was since the world was made? Yes, verily! But you say, "we havn't got it!" Well, somebody else has, and that is some comfort. Besides, when we had it, how did we use it? For self or God? Brother, when cotton was 15 cents a pound what did you do with it? How did you appreciate it? Who was first in the divide, you or God? If, in his providence, he took it from you and gave it to another, is he to blame? May he not do as he pleases with his own? Is thine eye evil because he is good? Are not our complainings but the utterings of mutiny against Providence? Did Israel well to murmur? Did not God punish them for it? Is it less a sin to-day? Does not all this grumbling but tell where our hearts are and HOW they are? Faultfinding only makes us unhappy. It does not help matters; does not change the administration. Besides, money is not the chief thing anyway. "Having food and raiment, let us learn therewith to be content." "Dost thou do well to be angry?" What good comes of all this mouthing about THE TIMES? Do you see any? I do not? And yet I do see something. I see in it all a a blessing—a great blessing, in disguise per chance, yet a blessing. God is teaching us that we can get along on less money. He is taking hold of our finances for us—relieving us of this work, that we may address ourselves to something else; or possibly he means to teach us lessons of economy; or to show us that "worldly wealth is of so little account that he will throw it away upon his enemies," while he reserves something better for us. Times are not so bad but they might be worse.

Chiding with the Almighty is a dangerous thing. His people should not be guilty of such conduct. Let us "look on the bright side, and if there is none, then polish up the dark side."

These are testing times. They try us. The martyr-fires tested the faith of believers. When a great crisis was upon Israel, Moses said: "Who is on the Lord's side? let him come unto me." A great defeat preceded the taking of Ai. Gideon and his 300 under God were enough. They trusted God and victory came. At Trafalgar Admiral Nelson said: "England expects every man to do his duty to-day." They did it and victory came. So now. Faith in God, and duty done, and success is sure. Calls are coming. The college, missions, state home and foreign, are calling on us—help! is ringing in all the papers. Our pastors unpaid; missionaries unpaid; boards greatly in debt; the necessary improvements on the college—a mighty pressure all along the line is upon us. What shall we do? Abandon the ship? Quit the field? Shall we yield? Did not we give our best to the "Lost Cause?" Shall we do less for Christ; for a lost world; for the heroes at the front, where the battle is hotest and suffering and danger greatest? The situation is not hopeless. One united effort, brethren! "One shall chase a thousand;" "the Lord of hosts is with us;" the day is ours—forward men. I believe there is money enough among the Baptists of the South to meet all obligations, carry on the work and even score an advance movement. And "let the redeemed of the Lord say so" and then give it. May the Holy Spirit move us to give it! We shall be the happier for it. Shout and sing—give glory to our King and forward the line.

X.

FRATERNAL.

MR. EDITOR:—Well, I have moved from Pickens, Miss., to Black Hawk, Miss.,—away out here in the woods, among the "vermilion hills" of Carroll county. There are comparatively few Baptist people in this country, in my territory, and, hence, I do not see THE RECORD and do not know what is going on in Baptist circles. This is a privation and a personal loss to me. I like to keep up with the procession, to know what is going on in the world—particularly in the theological and ecclesiastical world. At Pickens about every second man had THE RECORD in his hand or on his desk every Thursday or Friday morning and they were kind enough to allow me to read it. You have a choice lot of Baptist saints at Pickens. They were abundantly kind to me during my three year's stay among them. Elder T. J. Bailey is a choice man, a royal, good fellow, a genuine Christian gentleman and a staunch and confirmed Baptist. I had taken a great liking to his successor in that pastorate, Bishop Hickman; but, just as we began to get well acquainted, Bishop Keener picked me up and set me down at Black Hawk. I hardly know what I am to do or how I will get along out here with no Baptist preacher to keep me straight. This is emphatically a Methodist country. I find a few scattering Baptists and Presbyterians in the bounds of my pastoral charge, and, in the absence of better service, they come to hear me preach. I trust the word of God will do them good, feed their souls and lead them [illegible] sure I would be sorry to preach a gospel that would not feed a hungry soul, and I would be ashamed to utter a word that would offend any child of God who might chance to differ from me on points of doctrine. The gift of free speech seasoned with the grace of soft words is guaranteed to every man in this Christian land of ours. I was up at Carrollton a few weeks ago and heard a sweet sermon from my old friend, Elder M. V. Noffsinger, pastor of the Baptist flock in that fair city. The day was raw without but the air was warm and comfortable within the church. Some sixteen or seventeen years ago Bro. Noffsinger was pastor of the Baptist church in Brooksville, Miss. I lived in that town aud Elder J. F. Evans was pastor of the Methodist church there. We three met in the Baptist church in Carrollton on that cold Sunday in February of this year. The Baptist people of Carrollton have on hand the outside of what will be a beautiful house of worship when it is completed, as it will be some day. The Baptists are beavers in the matter of building—they hold on, and do little by little till the work is done. May the Lord bless and prosper your people in every good word and work.

Yours,

GILDEROY.

Black Hawk, Miss.

We are glad to have a word from our friend, Gilderoy, and lest he should "fall away" from the high estimate he has of us and our people and for the [illegible] has for such a genial good fellow, we will inflict THE RECORD upon him for a season; meanwhile, he will occasionally show his kind face in our columns.—EDS.

SOCIAL LIFE IN WASHINGTON

THE ELEMENT OF SCANDAL IS NOT SO CONSPICUOUS AFTER ALL.

The notion that prevails, to some extent, that society in Washington is composed of rather dubious elements is not surprising, when it is considered how fully the glare of the search-light of public notoriety is turned upon social movements in the nation's capital. As far as official society, at least, is concerned, those prominent as leaders are the members of the families of public men. The American public has fallen into the habit of being interested in whatever concerns our public men; and the female members of the families of these officials come in for a share of this interest. Everything connected with the daily life of such people, what they wear and what they eat and where they go, is chronicled at length in the daily press and is read from one end of the country to the other. If this gossip can be seasoned with the spice of a little scandal, the opportunity is not neglected, and the spice is used with an unsparing hand.

Recently there have appeared veiled allusions in the newspaper relative to a probable divorce suit as the end of a marriage in high life, which took place in this city not very long ago. The details are given with a certain vagueness which is probably owing to the immature condition of the scandal, which is alleged to be about to burst upon the astonished gaze of the world. When all the facts are known, if the affair ever reaches the point of a divorce, it will be found to be only the ordinary experience of the average girl who has married either with too great confidence in her power to reform a dissipated man; or with a mistaken trust that the man of her choice is better than he really is. It may be that the decided stand which the wife in this case has taken may lead to the desired reformation in the husband, and that legal methods will not be necessary.

There is another instance here of the matrimonial mishaps in the family of a prominent official, which is being talked about a great deal. There is no reason to suppose that there is any connection between high office and the domestic unhappiness of the daughters of the family of the person who is honored with such a mark of public esteem and confidence, but it is a fact that the prominence of the father lends additional interest to the private affairs of the members of the family.

MONEY FOR EVERYONE!

I can't understand why people complain of hard times, when any woman or man can make from $5 to $10 a day easily. All have heard of the Climax Dish Washer; yet we are apt to think we can't make money selling it; but anyone can make money, because every family wants one. I made $478.36 in the last three months, after paying all expences and attending to my regular business besides. You don't have to canvass; as soon as people know you have it for sale they send for a Dish Washer. Address the Climax Mfg. Co., Columbus, Ohio, for particulars. Go to work at once, and you will soon have a full pocketbook and a light heart. I think it a duty to inform each other of such opportunities, and I also think it a duty to improve them while we may. Try it at once, and publish your experience so others may be benefitted.

HARVEST BELLS

Song book in round and shape notes is the only book of that kind that ought to be used in [illegible] churches and Sunday Schools.—J. B. GAMBRELL.

Sound in doctrine.—Dr. John A Broadus. Endorsed and recommended by thousands of the best judges of song books in the United States. They say it is "THE BEST OF ALL." Books shipped from St. Louis, Mo. Send orders to W. E. Penn, Eureka Springs, Ark. Sample copy, post paid 75cts. tf.

KANSAS CITY, MEMPHIS & BIRMINGHAM R. R.

KANSAS CITY, FT. SCOTT & MEMPHIS R. R.

No. 1 Florida Fast Mail leave Mempeis 5.20 a. m.; arrive Tupelo 9.29 a. m.; arrive Birminghan 2.50 p. m.

Close connection is made at Tupelo for all points south on the Mobile & Ohio R. R. This train carries Pullman Buffet Sleeping Car Memphis to Jacksonville, Fla., via. Atlanta.

Train No. 2 Florida Fast Mail; leave Birmingham at 12.20 p. m.; arrive Memphis at 10.00 p. m.

This train carries Pullman Buffet Sleeping Car Jacksonville, Fla., to Kansas City. Close connection is made in the union depot at Kansas City with trains of all lines to the West.

Train No. 3. New York limited, leave Memphis 9.15 p. m.; arrive Atlanta 11.40 a. m.; arrive Washington 6:43 a. m.; arrive Baltimore 8:05 a. m.; arrive Philadelphia 10:30 a. m.; arrive New York 12:53 noon. This train carries Pullman Sleeping Car from Memphis to New York and connects in the union depot at Atlanta with the Fast Vestibuled Limited Train of the Southern Railway.

Train No. 4. Kansas City Mail & Express; leave Birmingham at 10:25 p. m.; arrive Memphis 7:05 a. m.; leave Memphis 11:00 a. m.; arrive Kansas City 7:05 a. m. This train carries through sleeper to Kansas City. Connection is made in the union depot at Kansas City with all lines running west to points in Nebraska, Colorado, Utah, Washington, Arizona and California.

All letters addressed to the undersigned will recieve prompt attention.

JOHN A. SCOTT, G. A. P. D., Memphis, Tenn.

W. O. McLean, Agent, Tupelo, Miss.

SUNDAY SCHOOLS AND MISSISSIPPI COLLEGE DAY.

Why not have Mississippi College Day in the Sunday School as well as in the church service? Teach the children to give for the support of missions, education and all other evangelizing agencies. This lesson is as needful as any we can teach just now, so far as works go, and I fear it is greatly neglected. I suggest that the superintendents, throughout the State, observe Mississippi College Day in the Sunday Schools. Tell the children about the college and ask each one to bring a contribution. Many such small gifts will help greatly.

JOHN T. BUCK.

Jackson, Miss., Feb. 27, 1895.

WOMAN'S WORK

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President—Mrs. Mary B. Aven Clinton.

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Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi College, Sustentation of Aged Ministers Home, Uses.

MARCH.

AFRICA.—"The souls of the needy he shall save." Missionaries, 9; native assistants, 7; stations, 8; churches, 5; membership, 166; baptisms, 24; Sunday School scholars 170. Contributions, $123.50.

STUDY TOPICS.—The unoccupied Soudan,—its inhabitants and possibilities. How native chiefs help and hinder. Mohammedan fetishes. Native helpers—hard to obtain. Why Africa needs extra force for every field. Providential changes in government, etc. The prospects—the promises.

THANK GOD FOR THE SUNSHINE.

Thank God for the blessed sunshine
Coming in thro' the open door,
Through the windows softly stealing
And falling across the floor;
Brightening and warming and cheering
The chilled and frozen earth,
And waking in hearts that are lonely
A song of joy and mirth.

Thank God for the blessed sunshine!
There are homes wherein the glow
Of the winter's fire unequalled
The chill of the outside snow,
And forms on which the raiment
Too scant for warmth has clung,
How the sunshine scatters splendor
Those dreary homes among!

Thank God for the blessed sunshine!
After bitter cold and gloom,
It comes with strength unutterable
Into the invalid's room,
Bringing hope of an hour
Out 'neath the azure sky,
And whispering the precious secret
That God and his love are nigh.

Thank God for the blessed sunshine!
Let praises g'ad and deep,
Rise from each heart to heaven
For this boon so rich and cheap;
God pity all human beings
Who forever their griefs bemoan,
And when the sky's o'er-shadowed,
Have no sunshine of their own.

BIRDIE L. FITZGERALD.

A TRIBUTE

TO DR. BOZEMAN.

A temple, constructed by the divine hand, for the indwelling of the spirit of God has been clothed in immortality. "The silver cord has been loosed, the golden bowl has been broken." The grand and noble soul has fled its earthly tabernacle and exchanged the vicissitudes of earth and time, for the glories of heaven and eternity. O! from the depths of the heart we say what an exchange! "For eye hath not seen the glories of the great beyond." "Nor since the beginning of the world men have not heard nor perceived by the ear; neither hath the eye seen, O God, beside thee what he hath prepared for him that waiteth for him."

One consecrated unto the Lord has gone and Oh! who shall be able to wear the mantle of the departed? Gentle and refined—dignified and courteous—he was in the truest sense of the word, an embassador pre-eminently gifted—Christ-like, devoted to the tenets of his faith and deeply sincere. The kindly voice of greeting, the ever ready expression of sympathy will never be forgotten. The widow and the orphan, the portionless and the poor were to him objects of tenderness. I cannot compare him with anyone I ever knew. To do so would be to bedim the radiant Christian light God chose to place in its tenement of clay.

Let us who remain strive, with all the strength that is within us (invoking the ever-present help of our Redeemer) to emulate an example which was so beautiful in its Christian character and incomparable in its depths of humility.

MRS. L. E. COLLINS.

Jackson, Miss.

AFRICA.

WOMEN OF AFRICA.

But though degraded for centuries, the women of Africa are capable of being elevated from this condition. Clusters of neat, well ordered homes, here and there, with Christian men at the head, each the husband of one wife, while the women are faithful as wives and mothers, attest the value of Christian missions even in Africa, and demonstrate what can be done. For ten years the missionaries of the American Board labored in Natal before their hearts were gladdened with a single convert. The natives could see nothing to be desired in the religion of Jesus. Now their eyes are in a measure opened. Every letter speaks of girls coming long distances to be admitted to the school. They also tell us how the hearts of our missionaries ache because for lack of room and funds they must refuse to receive them and must send them back to the heathen kraal with all its attendant vices.

In view of these facts, can we say we have nothing to do, and rest at ease in Zion, pleased with arraying our persons in tasteful attire; satisfied in making our homes beautiful, content because our children promise to be refined and cultered men and women?

Rather, let us ask, can we extend a helping hand across the Atlantic and take the gospel to Africa's dusky daughters, that the Holy Spirit may come into their hearts with His transforming power?—"Mothers and Homes of Africa."

THE PRICE OF A WIFE.

In the earliest times of purchase a woman was bartered for useful goods or for services to her father. In the latter way Jacob purchased Rachael and her sister Leah. This was a Beena marriage, where a man, as in Genesis, leaves his father and his mother and cleaves unto his wife and they become one flesh or kin—the woman's. The price of a bride in British Columbia and Vancouver Island varies from £20 to £40 worth of articles. In Oregon an Indian gives for a wife horses, blankets or buffalo robes; in California, shell money or horses; in Africa, cattle. A poor Damara will sell a daughter for one cow; a richer Kaffir from 3 to 30. With the Banyal, if nothing be given, her family claim her children. In Uganda, where no marriage recently existed, she may be obtained for half a dozen needles, or a coat, or a pair of shoes. An ordinary price is a box of percussion caps. In other parts, a goat or a couple of buckskins will buy a girl. Passing to Asia, we find her price is sometimes 5 or 50 rubles. In Tartary, a woman can be obtained for a few pounds of butter, or where a rich man gives 20 small oxen, a poor man may succeed with a pig. In Fiji, her equivalent is a whale's tooth or a musket. These and similar prices elsewhere are eloquent testimony to the little value a savage sets on his wife. —Baltimore News.

SLAVE TRADE.

The backbone of African slave trade is broken. Thirty years ago in Ulyassaland, Dr. Livingstone was made heart-sick over the slave caravans that were paraded before him. Though clothed with British consular authority, his efforts to arrest the traffic were unavailing. Arab slave traders laughed him to scorn. Imagine his reply if he had been told that by 1894 that entire district would be rid of the curse. Gunboats on Lake Uyassa effectually prevent slave gangs from reaching the Indian Ocean, and the English magistrate apprehends no more trouble from this source. Tippo Tib, who three years ago commanded two thousand men armed with Winchester rifles, mirable dictus, has become an anti-slavery man and ordered his countrymen in the Upper Congo to "quit the business."

THE RUM TRADE.

How about the rum trade? Would I could predict its decrease as I have in reference to the slave traffic. Those who have not seen with their own eyes this greatest of all curses can form a very inadequate conception of the enormity of the evil and the obstacle it presents to Christianity.

When Joseph Thomson, the explorer in Central Africa, saw negroes staggering about rum-drunk, he asked, "Is this the way to teach Africa to stretch out her hands unto the Lord?" I can testify from personal observation that the "white man's grog" poured into Africa, beastializes and brutalizes the natives more than their home-made intoxicants. When will so-called Christian nations heed the message sent to England by an African chief: "Send us more gospel and less rum."

Robert Maffatt, for fifty years a missionary in South Africa, asked to write in a lady's album, penned the following:

"My album is in savage breasts,
Where passion reigns and darkness rests,
Without one ray of light;
To write the name of Jesus there,
To point to worlds both bright and fair,
To see the pagan bow in prayer,
Is all my soul's delight."

That is missionary consecration.

"Never can the resources of the Christian church be laid under contribution till in some way the missionary enterprise is understood to be the principal business of the church, and a business which cannot by any possibility be intrusted to an ecclesiastical commission house. The responsibility of being devoted, and the obligation to be zealous and self-denying, ought to be thrown upon each Christian."—Rev. A. J. Gordon, D. D.

A HERO.

On a tablet in a church in Algiers is the name of "Daveraux Spratt, 1641." The traveller naturally inquires what that means, and he is told that Devereux Spratt, an Englishman, was captured with two hundred and fifty others in 1641 by Algierian pirates. He was put to work with his fellow-slaves on the fortifications around Algiers. Cut off from congenial company he looked to God for sympathy and strength, and God's grace proved, as always, sufficient. Finding his fellow-captives full of despair, he began to cheer them with words of faith and hope, and soon he had gathered about him, through his faithful testimony, a little band of praying and worshipping Christians. Through the influence of his brother in England, after several years, Devereux Spratt was ransomed, and the order for his release was brought to the fortifications. His fellow captives rejoiced with tears at his good fortune, but expressed regret that their leader was to leave them. Devereux Spratt, however, refused to accept the ransom, and remained until he died a slave among slaves, that he might continue to comfort those whom God had brought to Christ through him.

REV. A. C. DIXON.

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Is a sixteen-page Illustrated Home Magazine, edited by Mrs. General "Stonewall" Jackson, and published at Richmond, Va., by the Woman Publishing Company.

This magazine is intended as the organ of our mothers, sisters, and sweethearts—the home-makers of the South—and its mission is therefore laudable.

Mrs. Jackson will be assisted by such talent as will render "Woman" interesting and useful to every member of the household, and we predict success for the magazine.

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Germetuer Cures La Grippe.

A CITY MISSIONARY.

Rev. J. W. Howard, Baptist City Missionary, Columbus, Ga., says: "Some months ago I had an attack of La Grippe which produced Catarrh in my head and general prostration. I used King's Royal Germetuer and it wrought a wonderful cure in my case. I had indigestion and it cured that also. I have recommended it to several persons afflicted with different diseases, and it has always produced the happiest results."

A CHICAGO MUSICIAN.

Prof. D. C. McAllister, vocal teacher, studio Chickering Hall residence 446 E. 45th street, Chicago, says: "After suffering with La Grippe and its effects for over a year I was induced to try Germetuer, which I did with the most satisfactory results, and I do not hesitate to pronounce it a great remedy."

CURED LA GRIPPE TWICE.

Mr. W. H. Poole, deacon First Baptist church, Mt. Vernon, Ill., says: "Last winter I had a spell of La Grippe which lasted me nearly all winter. After trying various remedies, I used a bottle of Royal Germetuer, which cured me after all else failed. I was attacked again this winter with La Grippe, and Germetuer cured me again. I used no other medicine."

AN ALABAMA EDITOR.

Col. A. H. Keller, editor and proprietor of the North Alabamian, Tuscumbia, Ala., says: "I very cheerfully bear testimony to the merits of Xing's Royal Germetuer, based upon the use of it in my family for Indigestion, Catarrh and Insomnia, and by myself for the sequale of Grippe. It is very pleasant to the taste, improves the appetite and is exhilarating in its general effects."

LA GRIPPE AND NIGHT SWEATS.

Mr. Andrew Keck, of Keck & Bacon, leading dry goods dealers of Evansville, Ind., writes: "I was taken with 'grip' and at the solicitation of a friend used Royal Germetuer and do not hesitate to say that it is a wonderful remedy. In two days I was able to make my spring trip to New York. I was also troubled with night sweats and since using Germetuer have escaped that also. I find it a splendid appetizer and keep a bottle in my room at all times."

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Mr. L. Stuart, Atlanta, Ga., says: 'In January last I had a violent attack of La Grippe. I was advised to try Dr. King's Royal Germetuer, which cured me in three days. I was again attacked with the Grippe this month, November, and again cured myself with Germetuer more quickly than before."

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ANNOUNCEMENTS.

FOR RAILROAD COMMISSIONER.

G. L. Donald, of Clake county, is a candidate for Railroad Commissioner, Second District, subject to the action of the Democratic party, would be glad to have your support.

FOR SHERIFF.

We are authorized to announce R. M. BOURDEAUX as a candidate for the office of Sheriff of Lauderdale county, subject to the action of the Democratic party.

FOR ASSESSOR.

We are authorized to announce the name of THEODORE J. MCLEMORE for the office of Assessor of Taxes of Lauderdale county, subject to the action of the Democratic party.

We take pleasure in announcing the name of Mr. T. G. L. Keene, the present very efficient incumbent, for re-election to the office of Tax Assessor of Lauderdale county, subject to the action of the Democratic party.

FOR CIRCUIT CLERK.

We are authorized to announce W. D. Cameron, a candidate for re-election to the office of Clerk of the Circuit Court of Lauderdale county, subject to the action of the Democratic party.

By authority we announce MR. A. C. COOPER as a candidate for the office of Circuit Clerk of Lauderdale county, subject to the action of the Democratic party.

FOR THE LEGISLATURE.

We are authorized to announce A. J. RUSSELL as a candidate for the legislature, from the city of Meridian, Lauderdale County, subject to the action of the Democratic party.

FOR CHANCERY CLERK.

The RECORD is authorized to announce B. V. WHITE a candidate for re-election to the office of Chancery Clerk of Lauderdale county, subject to the action of the Democratic party.

FOR TREASURER.

We are authorized to announce ROBERT E. HARRIS as a candidate for the office of Treasurer of Lauderdale county, subject to the action of the Democratic party.

QUERIES.

BROTHER SAMPLE:—Will you please answer the following questions: Is a pastor doing his duty when he neglects to visit the members of the church of which he is pastor?

Is it not the duty of the pastor to visit his flock, especially when he is conveniently located for doing such work?

Respectfully, C.

Toomsuba, Miss., Feb. 24, 1895.

There is much to be considered in connection with this query. I could not say that it was the duty of the pastor to visit his flock, in an individual sense. It could not be expected of him under ordinary circumstances to do so. The membership of the average church is so badly scattered, it would be next to impossible for him to visit th[illegible] and regularly.

It is true, it would be a pleasant thing to have the pastor call and spend a few hours in social converse, provided the wife or husband did not have something important on hand that they wished to attend to. In that case, they would generally prefer that the pastor would not be there. The church member who is keeping himself in the line of duty does not need the pastor's visits and would rather that he give his time in that line to those who were weak in the faith and needed his counsel and advice. Those members who have the cause of Christ at heart and want to see the church prosper, ought to aid the pastor in the matter of performing his pastoral duties. For instance: if there is a member who is going wrong it would be a good thing to call the pastor's attention to it and suggest to him the propriety of going over, some suitable time, and pay him a visit that he might be brought into the line of duty. The pastor would take this as a kindness and he would be made to feel that the membership were interested in his work and were willing to help him. If there is sickness among the membership, it is the duty of the pastor to visit the afflicted family that he may comfort them, and that they may be made to feel that he is interested in them. If the pastor has neglected this, kindly remind him of it, it may be that he does not know of it. If a member thinks he has been neglected by the pastor and the pastor's visits would be of benefit to him and his family, don't complain of it, and [illegible] but go to the pastor and tell him what you need his personal visits occasionaly and you would take it as a special favor if he would call at your house. I think the pastor would esteem it a privilege to go.

Again, it is a nice thing for the members of the church to visit the pastor occasionally, and I think it about as much their duty to do this, as it is his duty to visit them. And I feel sure if the paster is disposed to be a little delinquent in the matter of visiting the members, the members ought to make it a point to call on him, and have a little prayer-meeting. This would make the pastor feel that the members were concerned about him and wanted to see his work prosper; and were willing to hold up his hands in the great battle for Christ Under such a co-operative course, the pastor would become so endeared to his flock that he would be willing to make any sacrifice he could that would tend to promote their spiritual welfare. It should be remembered that the pastor is a man like other men, liable to forget and neglect things. You know that Peter told Cornelious when Cornelious fell down at his feet and worshipped him, to stand up, saying, "I myself also am a man." The Apostle Paul spoke of himself as being imperfect did things that he ought not to do and omitted to do things that he ought to have done. So to sum the matter up, the membership ought to help the pastor in his work. Suggest, advise, sympathize and co-operate with him. If he has his short comings help him to correct them that he may do the most good possible. Be co-workers.

J. R. SAMPLE.

DEAR BRO. SAMPLE:—What should be done with a church, that allows its most influential members, to give parties, and allow some of the members to dance the round dance and do nothing with them for it, but propose to deal with her delinquent members? Please answer through THE RECORD. I anxiously await your reply.

Yours in Christ,

W. G. COOPER.

Midway, Miss., Feb. 17.

The thing to do, in my opinion, would be this: Let the delinquent members, or at least one of them, correct the delinquency, whatever it may be, and ask the forgiveness of the church in a kind and Christian spirit. After the delinquent member, or members, have been forgiven and restored to full fellowship, then let one of them proceed, in a spirit of kindness, to prefer charges against those "most influential" members who have been giving parties and encouraging dancing. If these parties do not correct the error by making proper acknowledgments, then make a motion to exclude them from the church. If the church, by a majority vote, should endorse their conduct by refusing to exclude them, the minority might bring the matter before the association and ask that body to aid them, with her council and advice, in their effort to restore order in the church. If this should fail, I know of no other remedy, save for orderly members, who are in the minority, to withdraw and seek membership in other churches. These delinquent members are none the less guilty because others do wrong in a different way, and the first thing for them to do is to get right themselves and then they are in a condition to go to work to rectify the delinquencies of others which they should do.

J. R. SAMPLE.

LETS MAKE IT AN EVENT.

DEAR RECORD: [illegible] I voice the sentiment [illegible] Board and [illegible] College Day may be a success. These obligations are to be met, and it would be ridiculous for the greatest denomination in the State to falter in any movement which tends to place the college on that lofty plane of usefulness for which it is destined. Let all of us unite in our prayers and labors with our agent to make College Day a success.

Very truly,

J. W. PROVINE.

MOODY AND SANKEY MEETING.

The Queen & Crescent Route will run, for the accommodation of parties desiring to attend the Moody-Sankey Meetings at Meridian, special trains from Jackson daily on 14, 15, 16, and 17, at 8:30 a. m., stopping at all intermediate stations. Returning, leave Meridian at 10:30 p. m., running through to Jackson. Low rates in effect from all stations between Purvis, Tuscaloosa and Jackson, selling daily March 11, to 16.

Ask agents for particulars. Do not fail to avail yourself of these rates.

J. HARDY, A. G. P. A.,
Vicksburg, Miss.

APPROVED.

At a meeting of the Executive Committee of the Board of Trustees of Mississippi College, held on the 8th inst., the following was unanimously adopted:

Resolved, That we heartily approve the movement on the part of the college agent, Rev. C. L. Lewis, to have the churches take up a collection on the fourth Lord's Day in March for the college repair fund, and that we earnestly call upon all the churches to make that day "Mississippi College Day," and to make a cheerful and liberal contribution to this work.

W. T. RATLIFF, Chairman.
B. W. GRIFFITH, Secretary.

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DIED

Whereas, It hath pleased God to remove from our midst our beloved brother, Willie L. Anderson; therefore be it

Resolved by the Poplarville Baptist church, That in the death of Brother Anderson the church has lost a consistent Christian and the community a most exemplary young man. That we tender to the bereaved family our heartfelt sympathy in their deep affliction, and pray that God's grace may so abound in their hearts that they may, with Christian resignation, be submissive to His will. That these resolutions be spread on the church minutes, a copy sent to the family of the deceased and a copy sent to THE BAPTIST RECORD for publication.

W. I. THAMES,
J. E. ABNEY,
W. H. RICH,
Com.

(o—o)

ELD. HENRY A. RAMPLEY.

Bro. Rampley died January 31, 1895, at his home near Baldwyn, Miss. He had been in bad health for more than two years, though leading an active life, till within a few days of his death. He gave up the pastorate a year ago on account of his failing [illegible] to preach as opportunity offered.

He came from Georgia to Mississippi about twelve years since. So soon as settled he joined Mt. Olive Baptist church, by which he was afterwards licensed to preach and giving proof of his ministry, was ordained according as the gospel requires. In his examination on the occasion of his ordination he gave evidence of a knowledge of the Book, that was to guide him in his chosen work. He was successful in the few years that he served churches as pastor, many being added to their membership. He made good impressions by good speaking in the associations and fifth Sunday meetings. He married Miss Mattie McDonald, whom he leaves with children to mourn their loss. They are committed to God who is the judge of the widow and father to the fatherless, and our sincere desire is that they may constantly realize this and "commit" their "way unto Him."

Eld. Rimpley leaves an aged father who is likewise a Baptist preacher, living in Georgia who came to the funeral of his son. He is well advanced in years and must soon follow his own. Like David, he says, "The child cannot come back to me, but I can go to him Blessed be the name of the Lord." The subject of this was a member of the Baldwyn Baptist church for the two years preceding his death. He was buried from his home on Saturday, February 2, 1895. Services conducted by

L. R. BURRESS.

[illegible] sort of Walter Jordan, departed this life February 1, 1895. She was born November 12, 1852; aged 43 years, 2 months and 20 days. She was born in Holmes county, Miss., near old Richland and joined the Baptist church at Central in 1871 and afterwards moved her membership to Oak Grove Baptist church, in Holmes county. She was married to Bro. Walter Jordan February 1, 1876, by Bro. Latimore. She leaves five children and many friends to mourn for her. Four children had already crossed over the river. The brothers and sisters of Oak Grove will greatly miss her; equally so will the dear children where she labored so earnestly and lovingly to lead them to Jesus in the Sabbath School also will miss her. Many of the sick feel her loss when they remember her many loving kindnesses she administered to them in their affliction and ah! husband, you and her dear children too, will miss her in her loving counsel for you to lean upon Jesus' breast. Long before that monster, consumption, laid his unyielding hand upon her, she gave herself to Jesus and was earnestly leaning on his breast and sweet counsel when death came and claimed her as his prey.

Sleep on, Sister Lucy, until the resurrection morn, when Jesus will say: enough, come up higher. Bro. Jordan you and her children ever keep in sight her admonitions and happy will be the re-union in glory where parting shall be no more.

JAMES M. EVANS

(o—o)

At her son-in-law's, B. B. Byrd's, near Oakland, in Talahatchie county, Miss., on November 21, 1894, Martha McPherson, in her ninety-fourth year. She was a sister of Rev. Norvil Robinson, of Lawrence county, Miss. She had been a member of Baptist churches seventy-five years. She died as she lived in strong faith of the great resurrection of which she will be one of the first.

A. A. M.

SPRING APPROACHES.

AN EXTRACT FROM DR. HARTMAN'S RECENT LECTURE ON CLIMATIC DISEASES OF MARCH.

At the close of one of his regular lectures on the practice of medicine Dr. Hartman said: "March is the connecting link between cold and hot weather in the north temperate zone. Of all the months of the year, it is the most trying to the health. Those who have suffered from any climatic disease during the winter, such as catarrh, la grippe, influenza, coughs, colds, or bronchitis, are apt to find themselves much injured by March weather. Even those in good health usually need a course of purifying, renovating, regulating or invigorating treatment. The gradual accumulation of effete matter in the winter ought to be thoroughly expurgated during the month of March in order to preserve health. Everybody, sick or well, finds his system more or less clogged or depressed after a severe winter like the past one, and a course of Pe-ru-na is of priceless benfit, if not absolutely necessary. Pe-ru-na is an ideal spring medicine, because it is a specific for catarrhal affections; it renovates the nerves, invigorates digestion, regulates the circulation, purifies the blood, rejuvenates the feeling and strengthens the mental faculties. Depressed men, tired women, nervous girls and boys weakened by overwork, study or excesses—all alike find complete restoration by a course of Pe-ru-na."

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For free book on cancer address Dr. Hartman, Columbus, Ohio.

MAY BE YOUR LAST CHANCE

To hear the world-famed revivalists, Moody and Sankey. They will be at Meridian March 12 to 16. The Mobile and Ohio will sell tickets at one fare for the round trip—good to go on the 11 to 18, inclusive, and good for return passage up to the 19. Everybody should attend. It

OF INTEREST TO WRITERS.

Writers, young and old, will be interested in the AUTHOR'S JOURNAL for March. It contains among other things an article on how to write for young people, by Oliver Optic; "A Manuscript Record," by Wilder Grahame; "An Author's Fame," by Josie R. Nicholls; some excellent suggestions for writers, by J. T. Trowbridge, and a discussion of the benefits to be derived from manuscript revision agencies. A particularly valuable feature of this number is the new department, to be continued each month entitled: "The Manuscript Market," giving the names and addresses of the periodicals that pay for contributions and a brief description of the kind of matter they want, based on information supplied by their editors. Announcements of the various prize offers, new periodicals, notes of authors, etc., complete the number. Subscription price, $1.00 a year. The

MOODY AND SANKEY MEETINGS

At Meridian, Miss., March 12 to 18. The Mobile & Ohio will sell tickets to Moody and Sankey Revival Meetings at Meridian at one fare for the round trip, tickets to be sold March 11 to 16, inclusive, good to return on March 19.

"The Progress of the World," in the March Review of Reviews, is a chapter of running comment on the important events of the past month. These are some of the topics treated: The Loss of the Elbe and the Safety of Ocean Travel, The New Government Loan, The Incapacity of Congress, The Future of Gold Production, American Confidence, Engineers and Public Works, Our Government Architecture, Decorative Art in the Boston Public Library, New York City's New Administration, The Brooklyn Street Railway Strike, Japan's Recent Victories, The Trial of the Hawaiian Conspirators, President Cleveland's Arbitration Between Brazil and the Argentine Republic, British Politics, London Council Elections, French Affairs, The Late Marquis de Giers, of Russia; Crispi and the King of Italy, George Peabody's Anniversary, and the great men on the month's necrology list. There are portraits of Captain Goessel, of the Elbe; Capt. Delon, of La Gascogne; August Belmont and Lord Rothschild, George S. Morrison, president of the American Society of Civil Engineers; Col. Craighill, of the Army Engineers; Mr. E. A. Abbey, the mural designer for the Boston Public Library; Col. Waring, of New York; the late Marshal Canrobert, M. Ribot, the late M. de Giers, the Rev. Dr. A. J. Gordon, the Rev. Dr. Henry M. Taylor, Prof. J. R. Seeley, Dr. Alfred T. Loomis, and the late Douglass Putnam, of Marietta, Ohio. Illustrations are given of the city halls of Vienna and Philadelphia (by way of contrast), the new Boston Public Library, the Putnam house at Rutland, Mass., and other interesting buildings.

The Preacher's Magazine for March furnishes us with a most excellent variety of matter, and is one of the best issues of this favorite magazine. It is emphatically a Preacher's Magazine, and is earning universal approval. "Life and Death," a sermon by Rev. T. E. Bartlett, A. M., is eminently good. Dr. W. W. W. Wilson discusses on "Fasting," and presents a very thoughtful and intensely practical sermon. The Rev. Mark Guy Pearse writes with his usual vigor upon "Esther the Queen." The article, so rich in wise counsel, on "Ministerial Ethics," by Bishop Charles B. Galloway, D. D., is concluded. The "Homiletics" of the present number is full of the richest store of Easter subjects and thoughts, and may well be secured to furnish suggestions for that approaching day. The "Events of Holy Week," by Rev. T. D. Hyde, B. A., and "Easter Day," by Rev. W. Henry Jones, are two of the prominent papers. "The Empty Tomb," by the late Rev. James Stewart, is among the many sermons and outlines in that department. Short Sermons to Busy Men, by Dr. Joseph Parker, and the Childrens Jordan, by Rev. J. C. Hill, are both commendable. The "Bible Reading" and usual Notes of Lessons, by William E. Ketcham, are full of wholesome thought. The Outlines on the Golden Texts are always aidful. The late Dr. Deems' Prayer Meeting Talks, open inviting fields of thought. The magazine should be studied by every sermonizer. 15 cents per copy, $1.50 per year. Wilbur R. Ketcham, Publisher, 2 Cooper Union, New York.

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practical sermon. The Rev. Mark Guy Pearse writes with his usual vigor upon "Esther the Queen." The article, so rich in wise counsel, on "Ministerial Ethics," by Bishop Charles B. Galloway, D. D., is concluded. The "Homiletics" of the present number is full of the richest store of Easter subjects and thoughts, and may well be secured to furnish suggestions for that approaching day. The "Events of Holy Week," by Rev. T. D. Hyde, B. A., and "Easter Day," by Rev. W. Henry Jones, are two of the prominent papers. "The Empty Tomb," by the late Rev. James Stewart, is among the many sermons and outlines in that department. Short Sermons to Busy Men, by Dr. Joseph Parker, and the Childrens Jordan, by Rev. J. C. Hill, are both commendable. The "Bible Reading" and usual Notes of Lessons, by William E. Ketcham, are full of wholesome thought. The Outlines on the Golden Texts are always aidful. The late Dr. Deems' Prayer Meeting Talks, open inviting fields of thought. The magazine should be studied by every sermonizer. 15 cents per copy, $1.50 per year. Wilbur R. Ketcham, Publisher, 2 Cooper Union, New York.

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SHERIFF'S SALE.

Louisville & Nashville Railway Co. vs.
L. A. Ragsdale.

I, the undersigned, Sheriff of Lauderdale county, Mississippi, will, on Monday, the 1st day of April, A. D., 1895, between the hours of eleven o'clock, a. m., and four o'clock, p. m., sell at auction to the highest bidder, or bidders, for cash, in front of east door of the Court House, of Lauderdale county, Mississippi, the following described property, or so much therof as may be necessary to satisfy the hereinafter mentioned writ and all costs, to-wit: All the right, title or interest either, in possession, revision or otherwise of the above defendant, in and to the following described property in the city of Meridian, to-wit: The street lying and being situated between Blocks seventy-six and seventy-seven, and that lot or parcel of land lying and being situated south of Block seventy-seven, between said Block and the right-of-way of the Alabama Great Southern Railroad, and also the lot or parcel of land shown on the map of the Mobile & Ohio survey of said city, to be an alleyway running through Block seventy-seven; all of said property being in the Mobile & Ohio survey of said city, in Lauderdale county, Mississippi, said property having been levied on by me on the 8th day of March, A. D., 1895, as the property of L. A. Ragsdale, by virtue of a writ of execution issued in the above styled case by W. D. Cameron, clerk of the circuit court of said county, on the 6th day of March, A. D., 1895.

Witness my signature, this the 8th day of March, A. D., 1895.

W. C. MOORE, Sheriff.